



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

THE UNEARNED INCREMENT: OR REAPING WITHOUT SOWING. By WILLIAM HARBUTT DAWSON, Author of "German Socialism and Ferdinand Lassalle," "Bismarck and State Socialism," etc. Pp. 156. London: Swan, Sonnenschein & Co., 1890.

MR. DAWSON, whose book upon *Bismarck and State Socialism* was reviewed in January last, has now brought out a short and extremely readable treatise upon the important subject of the *Unearned Increment*.

His object as stated in his Preface is, by "inquiry into the meaning and bearings of this still dignified phrase," to attempt to "take away something of its obscurity for the popular mind."

The author lays no claim to originality in his treatise; he does not present any "short and easy method" for changing institutions, customs and traditions which are the results of centuries of development and which are closely interwoven with the life and habits of the community; his wish is rather to point out those evils of the present system of land laws that are susceptible of remedy, and to show what would be the social benefits of such reform.

Upon a subject about which so much is written and spoken that is crude in thought and intemperate in expression, it is a relief to find a treatise in which the question is discussed so moderately and judiciously as it is by Mr. Dawson in the work before us. There are points upon which one may differ from the conclusions of the author, there are parts of his reasoning which may seem liable to attack, but the subject is fairly treated from the standpoint of the reformer, and much interesting and valuable information has been collected.

The title of the book might lead the reader to expect more of a theoretical and abstract discussion of the subject than he will find, but the great interest and the value of the book lies in the fact that it deals with concrete phenomena as observed mainly in England, where the difficulties of the main question are seriously complicated by

the ingeniously inequitable condition of the laws in regard to the ownership and taxation of land. With all that Mr. Dawson says about the English land system and its grotesque anomalies, few readers—not English landlords—will disagree. It is almost dangerous for an American to read the account lest his thankfulness for the comparative excellence of the laws of his own land lead him in self-complacency to shut his eyes to their many defects.

In Mr. Dawson's illustrations, drawn from American phenomena of land ownership, he follows generally the statements of Henry George in *Progress and Poverty*, and those of A. R. Wallace in *Land Lessons from America*, but adds to them some interesting information derived from British consular reports. One is a little surprised to find, on page 19, statistics of rapid increase of land values in Sioux City, Iowa, and Salina, Kansas, cited in close connection with statistics from Boston, Mass., as if the conditions of increase in the "boom" towns were not abnormal and unusual; but in a later chapter on land speculation the phenomenon is more fully described and commented upon, and the passage from Wallace in regard to these towns, to which reference had been made, is quoted at length.

On page 7, the author states that "isolated writers, several centuries ago, . . . saw that the larger the tax claimed by the landlord for the use of the soil, the worse became the position of the cultivator and the lot of the laborer," to which he appends as a foot-note a quotation from Fawcett, that "the more there is allotted to labor the less there will remain to be appropriated as rent." It is hard to see the exact bearing of the quotation upon the statement of the text, or why Prof. Fawcett's statement illustrates the views of isolated writers centuries before; one is led to wonder whether the printer has not misplaced the note.

The method pursued by the author may best be indicated by stating his own divisions of the subject. The

titles of the chapters will also convey an idea of the slightly rhetorical style that has been adopted.

The work is divided as follows: "The Penalties of Progress;" "Private Gain at Public Cost;" "The Rent Screw;" "The Land Monopoly;" "Land Speculation;" "Overcrowding in Large Towns;" "End or Mend;" "Mines and Mineral Royalties;" "Half Remedies;" "Root and Branch."

The conclusions attained may be most fairly stated in the words with which he himself sums up his work (pp. 155, 156):

"There are few social questions the study of which does not bring us ultimately to the land, and generally that destination is reached very soon. Whatever class of people the reformers of to-day may seek to benefit and to elevate—be it the rack-rented and sweated toiler of the city, the husbandman who looks longingly back upon the better days of yore, or the agricultural laborer who weighs the possibilities of a manhood to which, from no fault of his own, he has so lately and so slowly attained—the final *crux*, the last and highest stone of stumbling, is the land.

"Let us not deceive ourselves. Free land, the disintegration of *Latifundia*, allotments, peasant proprietary, leasehold enfranchisement are all desirable and excellent so far as they go. But they will not settle the land question. So long as society is punished for its progress, so long as the fair fruits of civilization, of enlightenment, of public enterprise and individual exertion are appropriated by the landowners, it cannot be said that the gravity and deep significance of this question are comprehended."

"But the diversion of the unearned increment into public channels would be a measure of social benefit, for instead of being monopolized by the few who do not create it, it would be shared by the many who do. Such a distribution of the growing wealth of the community would not only be an act of social justice; it would be productive of manifold positive blessings. Everywhere, in town and country, the pressure of taxation would be relieved. Industry and commerce would be emancipated from many harassing fetters. Honest enterprise would be encouraged. Men and women, born into a world already appropriated, destined here to live, would be able to breathe more freely. Society would henceforth labor to benefit, instead of to injure itself. In the factory, in the workshop, and by the plough, the busy sons of toil would labor more gladly, knowing that

the wealth that they produced would fall in larger measure to themselves and to their children, affording comfort, leisure, and enjoyment now unknown. There would, in fine, be laid the foundations of a new and higher social life, whose crowning characteristic and whose glory would be greater prosperity and happiness—greater and also truer, because more general."

Even those who do not agree with Mr. Dawson in regard to the possibility or expediency of all the changes he would recommend, will certainly sympathize with him in his generous aspirations for the future of humanity.

HENRY FERGUSON.

Trinity College, Hartford, Conn.

LUXURY. No. 24, Social Science Series. By EMILE DE LAVELEYE.
London: Swan, Sonnenschein & Co., 1891.

M. LAVELEYE'S purpose, in this book, is to show that luxury is "pernicious to the individual and fatal to society." He begins wisely by defining. *A luxury* is to him "anything which does not answer to our primary needs and which, since it costs much money to buy and consequently much labor to produce, is only within reach of the few;" or again, "everything is a luxury which is at the same time dear and superfluous." He then sets forth the causes of luxury, finding them—under the lead of Baudrillart's "*Histoire du lux*"—in three natural and universal sentiments in man—"vanity, sensuality, and the instinct for adornment." He then, still following Baudrillart, adds a fourth—"the desire for change." This analysis of causes is not at all logical, for the four heads are not severely separated, and the first—sometimes called vanity, sometimes ostentation—is continually coming to the front. In truth, a searching analysis must reduce all these causes of luxury, as distinct from something commendable, to one—ostentation—as even the writer's slovenly discussion makes apparent. The desire for sense-gratification is instinctive and animal; the instinct for adornment is also primal; it